The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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AMBASSADORS FOR CHRIST

"Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God" *(II Cor. 5:20)*.

By an ambassador we understand an accredited representative of a sovereign or state at the court of another; a diplomatic agent of high rank; a representative or agent of another charged with a special mission.

An ambassador of Christ, therefore, is the representative of Christ, the agent of Christ who is charged with a special mission. The mission wherewith he is charged is to beseech men in Christ's stead to be reconciled to God. He is given the ministry of reconciliation, which implies that he is to be a soul-winner. He is to go about and to seek to get men to lay down their rebellion against God and to be at peace with Him. He is also entrusted with the word of reconciliation, which means that he is to tell out the good tidings concerning Christ and His finished redemption. He is to preach the Gospel of Christ to lost souls.

It will be noted that the Apostle and his co-workers, who were sent by Christ directly, fulfilled this character. The Apostle is speaking in this connection concerning the motive and object of his ministry. He was constrained by the love of Christ to live unto God and to seek the good and blessing of others. And he was most earnest and wise. His zeal was unbounded and his earnestness was irresistible. He had learned to know the love God has for a lost world. He was himself reconciled to God; his attitude of hostility and enmity had been thoroughly changed, and he loved the Lord with all his heart. And the Lord had sent him forth as His representative and agent, having given to him the ministry of reconciliation and having committed to him the word of reconciliation. The Lord had made Himself known to Paul, and thus gave him the power of bringing others to Him. He had reconciled him to Himself; and what He had done for him, Paul was to minister to others. The Lord had made Paul to know the grace and love of God and so also man's need of knowing it, and hence committed to him the word of reconciliation. He was to go forth and tell to others what he had learned in heart reality himself. Therefore, we repeat that the Apostle and his co-workers, who were sent directly by Christ, fulfilled the character of being ambassadors for Christ. And how keenly Paul knew and felt it! Said he:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" *(Rom. 1:14)*.

"Woe is unto me, if I preach not the Gospel"! *(I Cor. 9:16)*.

But there is a part in this for all God's people. We, too, are ambassadors for Christ. We, too, have been reconciled to God and are expected to be soul-winners. We, too, know the love and grace of God and have committed to us the word of reconciliation. We are to go forth telling the glad tidings, and beseeching sinners to be reconciled to God. Think of it! What a work is ours! To seek to get rebellious sinners to cease from their hosility and to be reconciled to God. Representatives and agents of Christ, sent forth on a special mission! What a position! And remember, beloved, the ministry of reconciliation is given to us; the word of reconciliation is committed to us. This is a sacred trust.

God's people are here in the world to continue the work God Himself began. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Therefore God Himself began the work of reconciliation, when in His Son He assumed the attitude of perfect grace, imputing the trespasses of the world to Christ. And on His part the work is complete, and the work He accomplished on the Cross is the basis for the ministry of reconciliation and constitutes the word of reconciliation. But while on God's part the work of reconciliation is completed, it is still being continued among men, since not all have heard of it neither responded to it. God is still reconciling men, but through others, who stand in Christ's stead here and who are His authenticated ambassadors, by whom God beseeches men. Christ is not here Himself to carry forward the work of reconciling men, but He has His people here who are to minister for Him. Beloved, have you been reconciled to God? Then to you has been given the ministry of reconciliation. Do you know the love and grace of God? Then to you has been committed the word of reconciliation. And note, please, the word "committed", for it implies a trust and a responsibility. We are responsible to win souls for Christ and to spread the Gospel to the ends of the earth.

FRED. STETTLER
Moody Bible Institute, Chicago; Member of Madison Street Church, Oak Park, Ill., God's New Worker in Roumania with Mr. and Mrs. S. W. Hill.

Shakespeare pictures Lady Macbeth, driven all but mad with an accusing conscience, rising at midnight and going about her chamber, rubbing her hands and trying with water to wash away the blood-stain and saying, "Out! Damned spot! Out!" Though unsuspected by man, the guilt of blood was upon her. Oh, that God's people might realize and feel the responsibility of the blood of the millions who have never yet had one chance to hear the Gospel and be saved, and that they might not so comfortably enjoy the blessings of the Gospel and so criminally neglect those who have it not! Oh, that we might realize and feel as Paul did when he said, **"I am debtor"**. "Woe is unto me, if I preach not the Gospel"! "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation".

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

BY THE OFFICE STAFF

Miss Margaret Griffith of Meyersdale, Somerset Co., Pa., expects to be in this country until Spring, when she will (D. V.) resume her work on the Field where she already had very valuable experience. This Christian worker is a gifted speaker. Before she returns to Europe, she longs to make known the spiritual need of those with whom she has been brought face to face,—those whom she realizes are drifting rapidly into false conceptions of God, and in consequence thereof, into despairing "darkness," if they are not speedily reached by the Gospel. The Lord has been pleased to use Miss Griffith in a signal way in the lives of young people, both in this country and in our Field in Europe, and her message will bear, we feel sure, rich fruit in the lives of the young folks of your church, as they listen to Miss Griffith relate in a most vivid and entertaining way the workings of the Lord on our Field of labor. Those who have already given Miss Griffith the opportunity to come into their midst to speak to them, tell us that they feel they have received a new vision of their obligations to those young lives whom we are endeavoring to reach.

An Opportunity

God's clock has begun to strike for the Jew, we believe. On every hand we see signs which remind us of the prophecy of Ezekiel 37. Never before have there been such glorious opportunities to present the Gospel to the Jew as there are to-day. Henry L. Hellyer, Director of the Christian Testimony to Jews, has just returned from an extensive missionary journey to Poland, Soviet Russia and other parts of Eastern and Central Europe, and having first-hand information concerning the activities and needs of the Jews of these countries, has a message which we believe our American friends will be eager to hear, especially those who are students of prophecy. Mr. Hellyer will be glad to respond to calls from churches, Bible Conferences, missionary gatherings, where there are those who are praying for the peace of Israel. Himself a Jew who has been called as part of the "remnant," and one who, like Paul, has a great compassion for his "kinsmen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises * *," longs to stir up the hearts of the Gentile believers to a greater love for the multitudes who are as "sheep without a shepherd". God's promises to those who do not forget Israel stand out very boldly in His Word. May it not be that a timely message from our Brother Hellyer will be the means of stirring up in your church or prayer circle that "smoldering fire" that should be fanned into a "flame," and thus produce a missionary zeal which alone will cause a church to fulfil its true mission. All communications for Mr. Hellyer Address to: **704 Schaff Buildings, 1505 Race Street, Philadelphia, Pa.**

A NEW YEAR'S GIFT

Some of us like to remember our friends and loved ones as we step onto the threshold of a New Year by sending them a token of our love and esteem. Could there be anything more acceptable to present to any one who knows the Lord, than a subscription to a magazine which will bring to its reader each month of the year, not only intensely interesting missionary data, but also heart-messages and studies in the Scripture that will "feed" the soul? Besides, such a remembrance would be an eternal investment. Rich dividends, we believe, will be paid by our Lord on such an expenditure, for in this way we are helping to make known the Lord Jesus Christ; we are helping to edify the members of the body of Christ; we are helping to give others a larger missionary vision, and last, but not least, we are helping to expand the work of the American-European Fellowship. **"The European Harvest Field"** is a gift that will bring satisfaction where other gifts may fail.

Expression of Gratitude

We would like to take this opportunity to express, through the medium of this Magazine, our gratitude for the generous response which our subscribers have made to our recent appeals for second-hand clothing for distribution among the needy ones to whom we minister "over there." Doubtless, if it were only possible for the donors to witness the scenes that take place when our workers prayerfully distribute the warm garments and foot-wear to the men, women and children of extremely destitute circumstances, they would thank God anew for the privilege He has given them to share His gifts with these precious souls. The expressions of appreciation that fall from the lips of the recipients are not mere words of form, but they are prompted by hearts that have been greatly cheered and warmed by the love-tokens from those in America whom the Lord has used to show forth His care for them.

It is not too late yet to send anything you may have in the way of **good** warm articles of apparel or shoes, which will follow the shipment we have just made to the Field. In fact, we are in a position to receive your contributions of clothing throughout the year, for we believe that this particular phase of our ministry is very vital because the Lord does not for one moment overlook the material needs of His own, and on the Field many a heart is touched by this loving ministry and so softened that a point of contact is made for our workers to preach to them the "unsearchable riches of our Lord Jesus Christ".

We might also add that the monetary gifts which are sent to our office from time to time are received with profound gratitude to "the Giver of every good and perfect gift", who has prompted His own to send them for the maintenance of the work whereunto we have been called in this vast "harvest-field." Our office verse is **"Called unto the fellowship of His Son Jesus Christ our Lord".** When we look at this sublime sentence which is hanging in printed form upon our walls, our mind reaches out to all our beloved friends who are called to fellowship with Him in this glorious privilege of spreading the Gospel of the grace of God. What a fellowship!

Please notice that our office address is 704 Schaff Building, but our clothing storeroom address, to which all packages should be sent is: **1521 Cherry Street, Philadelphia, Pa.**

THE NEED IN CZECHOSLOVAKIA

For several years we have heard of the vast quantities of unholy literature which is being poured into Czechoslovakia, where there is so much of "Change and Decay" in the making of the new National Church and the failure of some of the old sources of supply of godly printed matter.

Our Missionary Charles Lukesh, a graduate of the Nyack Missionary Training Institute, and familiar with the wealth of spiritual literature to be had in America, is praying constantly that some one will awake to the opportunity of printing some of Christina Roy's good books in the Czech language. It is available in the German, and he offers to send sample copies to any one who will aid him in their republication.

And some of the same books might be printed in Czech which are now available in the Russian, the Bulgarian and other languages. One of Dr. Gaebelein's books is much needed by the clergy and some of the more enlightened church men in Czechoslovakia, and any reader could quickly select tracts by the dozen for translation.

Why are we so slack when the Lord has so well provided us? Let us be up and doing, that His Word and our splendid spiritual literature may be available where the need of sound doctrinal teaching is so great.

NORMAN J. SMITH.

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

LABOR NOT IN VAIN IN THE LORD

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" *(I Cor. 15:58).*

In these Spirit-inspired words we have first, a stirring exhortation and second, a gracious encouragement. And what the Holy Spirit wrote by the Apostle to the saints at Corinth in the first century of the Christian era, was intended for us also who are living in the twentieth century and in the last days of the present dispensation.

FIRST, there is the exhortation to steadfastness and abounding labor for the Lord. And how much this is needed these days, when creeds are constantly shifting and many of God's dear children are driven about by different winds of doctrine, like leaves before a strong wind and when multitudes of others are utterly careless and unconcerned concerning the work of the Lord. The exhortation is stirring and we ought to take it to heart. In considering the exhortation, we wish to dwell particularly upon the latter phase of it; namely, to be "always abounding in the work of the Lord". It will be noted that the word "abounding" is a strong word and a word that carries with it a great deal of spiritual significance. It really means to be running over, to be overflowing. The Lord therefore, desires that His people be full of service for Him, yea, that they be running over in His work. He does not want them to be idle, indifferent, careless and useless, but to do abounding service for Him. We are saved to serve the Living and True God, and the believer who fails in his service for the Lord, fails to fulfil the mission to which he has been called and the purpose for which he has been saved. Beloved, let us heed the Spirit's earnest exhortation, and let us be "always abounding in the work of the Lord". Do not think of a vacation, for the word "always" excludes such a thought. We need to be running over in the work of the Lord, for the Lord's sake, for the sake of His cause and the lost all about us, as well as for our own sake. Unless we are running over in the work of the Lord we do not get out of the Christian life all there is in it for us of joy and blessedness, while at the same time we rob ourselves of the reward we might otherwise have at the Coming Again of our Lord and Saviour. What are you doing for Jesus your Lord?

SECOND, there is the gracious encouragement that "your labour is not in vain in the Lord". We are to gather from these words that whatsoever we do under the authority of our Lord and by His command and direction, shall not be empty and useless. It shall not fail of result and accomplishment. When we labor for the Lord, under His own immediate direction and authority, we are not beating the air, neither are we spending our time and energy in a needless fashion. God's own blessing will rest upon such service and labor, and He will make it fruitful. Laborers of Christ—lift up your heads. Be not dismayed nor disheartened by the conditions about you. While there is sin, lawlessness, apostasy, unbelief and absorbing worldliness abounding and prevailing, God is for us. And "if God be for us, who can be against us"? The mountain is full of horses and chariots of fire, and we dare not, nay, we must not trust the carnal vision to which spiritual forces are invincible and unreal. The way to do any work for the unseen God is to work as well as walk by faith and not by sight. Behind all work for the Lord stands the Lord Himself, its inspiration and assurance, its warrant and its reward. Let us believe that His command constitutes authority and His encouragement certainty and assurance of success, and in that confidence and faith to the end dare to do our duty as He has shown it, waiting upon Him for guidance and blessing and looking to Him for reward at last. He has said it and we may rest upon it: "Your labour is not in vain in the Lord".

HE WAS ONE OF US, YET—

Our Lord lived among men, yet He was entirely separated from sinners. He was tempted on all points like as we are, yet without sin. He cried out, "I thirst", yet the waters that fill river, lake and sea were poured out of the cup in His hand. He hungered, yet the cattle upon a thousand hills, the vintage that purples yonder slope, are His.

The clouds are His chariots, yet He walked through the land of His birth until footsore and weary. He lay Himself down to sleep, yet He was the Keeper of Israel who neither slumbers nor sleeps. His body was chained by the fetters of gravity, yet He could say even then that He was in Heaven. Ten thousand times ten thousand serve Him night and day, yet He washed the disciples' feet. He was flesh of our flesh, but also "very God of very God".

Men may put the Christ with the great philosophers, teachers and religionists of history for a brief while, but when led through the vale of tears and the valley of shadows, then other forms disappear and no one is seen save Christ only.

He alone can enter into the deepest feelings. He alone can speak into the ears of the bruised heart. His arms alone can sustain the drooping spirit. His power only is made perfect in human weakness. Only His grace is sufficient.

"Thou, O Christ, art all I want."—*Rev. Roy T. Brumbaugh.*

FAITH'S EVIDENCES

"Faith is the evidence of things not seen" *(Heb. 11:1).*

True faith drops its letter in the post-office box, and lets it go. Distrust holds on to a corner of it, and wonders that the answer never comes.

I have some letters in my desk that have been written for weeks, but there was some slight uncertainty about the address or the contents, so they are yet unmailed. They have not done either me, or anybody else, any good yet. They will **never accomplish anything until I let them go out of my hands, and trust them to the postman and the mail.**

This is the case with true faith. **It hands its case over to God,** and **then He works.**

That is a fine verse in the 37th Psalm:—"Commit thy way unto the Lord, trust also in Him, and He worketh". "But He never works, **until we commit.**

Faith is a receiving, or still better, a taking of God's proffered gifts. We may believe and come, and commit, and rest, but we will not fully realize all our blessing **until we begin to receive,** and come into the attitude of abiding and taking.—*Selected.*

THE MAIN THING

If the doctrines of the Scriptures declaring men to be in a lost state of sin and death and further revealing God's glorious plan of salvation are not true, then the whole plan and purpose of the Church is nothing. The Church loses her witnessing power and mission, and the need for it is gone. It there be no need of salvation and no salvation to offer, then there is no need of supporting missions, Sabbath Schools, or even churches. Civilization, mental and physical culture and self-development are all that are needed, and so people will cease to give to church, mission and Gospel enterprises because they do not believe in them, as the motive for them has been lost. Any money spent will simply be for civilization, with its natural knowledge, physical support, and amusement. The Church in all her branches is pressed as the very necessity of her life to return to her Bible message, mission, and method.—*The Presbyterian.*

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, N. J.*

STUDY NO. 19, CHAPTER 19

Hallelujah Chorus

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth" *(Rev. 19:1-6)*.

In the first six verses of this chapter we have the real hallelujah chorus. This is the only place in the Bible that this word "hallelujah" is translated. It is found in the Old Testament as "Praise ye the Lord". The word is the same with or without the "h," one is the Hebrew, and the other the Greek form. But it is significant that this word is untranslated till we come to the chapter that gives us the appearing of Christ. That will be a hallelujah time for this poor world.

But this song is sung primarily because of the judgment of God upon Babylon. And this song is sung in Heaven in response to the command given in 18:20, for there Heaven is told to rejoice, and immediately the song begins.

The Singers

There are four sections to this great chorus and four hallelujahs. In verse 1 there is the voice of "much people in Heaven" saying "Hallelujah". Then in 4 the "four and twenty elders and the living creatures" fall down and worship. In verse 5 a voice "out of the throne" is heard praising God, and in verse 6 "the voice of a great multitude".

If we can judge the importance of the judgment of Babylon by the volume of praise that ascends to God from the Heavenly hosts, then Babylon has been a dread thing indeed, and the avenging of the blood of the prophets a very important event. All Heaven is stirred to praise, and great is the matter that has stirred them up.

Marriage of the Lamb

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" *(Rev. 19:7-9)*.

The next great event recorded in this chapter is given in verse 7, "The Marriage of the Lamb". It has been a question in the minds of many as to why the marriage of the Lamb is recorded here instead of before the Tribulation, since the Church is the Bride and has been with the Lord since the Rapture, which was at least seven years before the events of this chapter. According to verse 9 it is the "marriage supper" that is recorded here; and the Marriage, and the Marriage Supper, are not the same event, and need not be precisely at the same time. I notice that Mr. Young, (author of Young's Concordance) translates part of verse 7 thus: "Because come did the marriage of the Lamb". That is, it is past, and now comes the "supper." This may not be satisfactory to some, but much is made in the Gospels of the "Marriage Supper", as in Matthew 22, where the whole teaching is about the "guests", and nothing is said of the Bride whatever.

I have lately learned that some are teaching that the Bride is Israel, and not the Church, because in this chapter 19 of Revelation, the Marriage comes at the end of the Tribulation, and not at the Rapture. But I am convinced that the event recorded here as happening is the Marriage Supper, and not the Marriage itself.

The Testimony of Jesus

"And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" *(Rev. 19:10)*.

A remarkable expression in the 10th verse should not be passed over. It is, "The testimony of Jesus is the spirit of prophecy". Now I am not at all sure that I can give any light on this, but one thing I know; the people who love the Lord Jesus and have a testimony to salvation by grace, and are always ready to say that they are saved by the Blood of Christ, and are ever busy telling others the story of redemption, are the folks who love the Prophetic Word. The writer gets his share of criticism for preaching prophecy, but he can put it on record that he has yet to find one who was really rejoicing in Christ as a Saviour, who did not like the teaching of prophecy. I am inclined to think there is something of this meaning in this 10th verse.

Jesus Comes

"And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" *(Rev. 19:11-16)*.

This is the great event of the Book of Revelation, as recorded in verses 11 to 16. This is the Coming of Christ to reign, the great event for which all creation is waiting *(Rom. 8:18-23)*. I regard this 19th chapter and chapter 5 as the two important chapters of this Book. In chapter 5 Christ is shown as the only "worthy" one in the universe. Here He comes to rule and reign on earth, and fill the earth with His glory.

To Make War

Verse 11 tells us that Christ comes to make war, for He finds the nations arrayed against Him *(19:19)*. This alone would refute the wide teaching that the world is to be converted before the Coming of Christ. No, the plain teaching of all Scripture is that the world will finally head up in a great rebellion against the Lord, and when it is at its worst stage, Christ will appear to check it, destroy its leaders, break up the nations, and establish His own Kingdom.

Let the reader ponder carefully this precious section, verses 11 to 16. If possible memorize those verses, for they are full of truth, and every sentence is weighted down with meaning.

King of Kings

Christ has four names in this section. In verse 11 He is called "Faithful and True". In verse 12 He is said to have an unknown name: known only to Himself. In verse 13 His name is called, "The Word of God". And in verse 16, He is "King of kings, and Lord of lords".

When He comes in all this splendor and power with all the holy angels, we shall come also *(Jude 1:14)* for ten thousands of His saints come with Him. And that will be the day of our manifestation, as it will be the day of His manifestation. That is the time when all the nations will know that He is really the Son of God. But that is the day when all shall know that He has made His saints also "the sons of God" *(I John 3:1-3; Col. 3:4)*.

Great Slaughter

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye

may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh" *(Rev. 19:17-21)*.

Verses 17 and 18 describe a time of terrible slaughter. It is called the "supper of the great God". This is the chapter of the two suppers *(vs. 9)*. Awful are the descriptions in some places in the Bible of the time of Christ's Appearing when He finds the nations and their armies gathered against Himself. Revelation 1:7 says, "All kindreds of the earth shall wail because of Him". His reign will be glorious, but it will be ushered in with judgment. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" *(Ps. 2:9)*.

In Zechariah 14:16 we read, "Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts". The expression "every one that is left" would suggest that a large part of the world's inhabitants have been slain. How can it possibly be taught that the world is to be converted before He comes?

Earth's Leaders

The world's leaders at the end will be the Antichrist and the False Prophet, and they lead the kings of the earth and their armies, in a war against Christ. This will be the end of this world's boasted progress, for it is Godless and Christless, and one must be wilfully blind if he cannot see that the world right now is heading in that direction.

WHY? AND WHAT THEN?

You ask, while playing at my knee,
Dear child, unanswered by the seer, of me,
Why? And what then?

All through the troubled years we ask it, too.
Wishing and praying that we only knew,
Why? And what then?

Why does the bud flower but to die!
Why do we love, strive, hope in vain, we cry!
Why should fate thwart us, why be doubted by a trusted friend!
Then—when life's bitter battle closes, we ask it at the end,
Why? And what then?

This poem, appearing in the September 26th number of a prominent Jewish paper, gives such a graphic picture of Israel's sad condition that we give the Word of God concerning the why, and the what then?

The Jewish Prophets' Answer

"What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee?"

"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment".

"All that pass by clap their hands at thee, they hiss and wag their head at the daughter of Jerusalem, saying, is this the city that men call the perfection of beauty, the joy of the whole earth"?

Do We Ask Why?

"Moreover the Word of the Lord came unto me saying",

"Go and cry in the ears of Jerusalem; saying, thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness in a land that was not sown".

"Israel was holiness unto the Lord, and the first fruits of His increase: all that devour Him shall offend; evil shall come upon them, saith the Lord". But

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord".

"For My people have committed two evils; they have forsaken Me the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water" *(Jer. 2:1-3; 2:12, 13)*.

The Way of Escape

If God hath smitten the virgin daughter of His people for their sin, the way of escape is in humble confession and returning to Him.

"Then He said unto me, Son of Man, these bones are the whole House of Israel: behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts".

"Therefore prophesy and say unto them—I will open your graves—bring you into the land—put My Spirit in you—then shall ye know that I the Lord have spoken it and performed it" *(Ezek. 37:11-14)*.

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten and He will bind us up".

"After two days will He revive us; in the third day He will raise us up, and we shall live in His sight".

"Then shall we know if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" *(Hos. 6:1-3)*.

How Can These Things Be?

How can light spring out of darkness, life come out of death, a nation be born in a day, and the Gentiles come to the brightness of Israel's glory *(Is. 60)*.

Surely it must be through their Kinsman-Redeemer, who is like a refiner's fire and like fullers' soap *(Mal. 3:1-6)*.

Alas, for the welter of the Gentile nations and the approaching day of Jacob's sore trouble and multiplied sorrow! *(Jer. 30)*. But we rejoice in the spirit of repentance, of grace and supplication yet to rest upon Israel, and in the fountain to be opened for the unclean of David *(Zech. 12:13)*.

Who Is This Redeemer, the Long-Looked-For Messiah?

He must be very God or it cannot be done; He must be very man—a near kinsman and of the seed of Abraham.

What saith the Scripture, for the Scripture cannot be broken *(Ps. 119:89; John 10:35)*.

He must be born and carry on His work in accordance with prophecy, and He must have royal lineage and have a legal right to the throne of David, otherwise He would be but a pretender, an impostor.

"The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne" *(Ps. 132:11)*.

How could the Lord say, of the fruit of the body of David, and also that He Himself should sit upon the throne? To fulfil this Scripture, God must manifest Himself in human form, and in doing so fulfil the Word spoken.

God hath also said this coming One must be born of a virgin.

"The Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a Son, and shall call His Name Emmanuel" *(Is. 7:14)*.

He also predicted that Messiah should be cut off and be rejected by the nation *(Dan. 9:24-27)*, and in consequence of this the beloved city be brought to desolation while "The times of the Gentiles" *(Luke 21:24)* were being fulfilled.

All this is a matter of history, for by wicked hands was the One approved of God crucified and slain *(Acts 2:22-31)*. Concerning this the Holy Spirit hath spoken through Peter:

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers".

"But those things, which God before had showed by the mouth of all His Prophets, that Christ should suffer, He hath so fulfilled".

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord";

"And He shall send Jesus Christ, which before was preached unto you":

"Whom the heavens must receive until the times of restitution

of all things, which God hath spoken by the mouth of all His holy Prophets since the world began".

"Ye are the children of the Prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed".

"Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities" *(Acts 3:17-26)*.

How Shall Israel Know This Coming Redeemer?

The Prophet said He is the One valued for thirty pieces of silver *(Zech. 11:12,13)*, and wounded in the house of His friends *(Zech. 13:6; Is. 53)*. He must be a direct descendant of David or He will have no legal right to the throne of David. The distinguished Jew, David Baron, is reported to have said that up to the time of Israel's rejection of Jesus as King and their Messiah, of their prophets, and the promises of God, by saying, "We have no king but Cæsar" *(John 19:15)*, all genealogical records were preserved in the temple and easily accessible to the people. When Titus destroyed the city and the temple, the records were also destroyed, and since that day there are no genealogical tables but the ones recorded in the New Testament by Matthew and Luke. Whatever may be the traditional belief of a Jew as to his family and tribe, none can bring legal proof that he is of the tribe of Judah and lineage of David aside from the genealogies mentioned.

A Remarkable Fact

Neither would the record in Matthew stand the test had Jesus not been born of a virgin. The genealogy from Matthew traces the lineage from David through Solomon and Jechonias, but because of the sins of Jechonias, God had pronounced him childless and said no man of his seed should ever sit on the throne of David *(Jer. 22:24-30)*. Had Jesus been born of Joseph according to his royal lineage, He could not sit on the throne. Matthew, however, tells us that He was not born of Joseph, but of Mary *(Matt. 1:16)*. The Virgin Birth and rightful royal lineage is given to us in Luke *(chap. 3)*, for Mary's lineage is royal, and descends from David through Nathan.

Mr. Baron is also reported to have said that when Jesus entered Jerusalem that it might be fulfilled which was spoken by the Prophet, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass", and "The city was moved, saying who is this"? *(Matt. 21)*, that the Jews of that day knew His claim to be without flaw. Otherwise they would not have given Him over to be crucified. They could easily have shown Him to be a pretender and impostor.

Neither on that day nor the other day when He raised His voice to ask why David called Him Lord *(Matt. 22:43)* did anyone dispute His legal title to the throne.

Conditions are approaching a climax. The ends of this present evil age are upon us. Gentile thrones have tottered to their fall, and the days of Gentile overlordship, given to them by God, will soon be over. God has a Man, a glorified Son of Man, waiting to sit upon the throne of David. "A light to lighten the Gentiles and the glory of Thy people Israel" *(Luke 2:30-32; Luke 1: 26-33)*.

May we not be among those who wonder and perish, for

"His fan is in His hand and He will thoroughly purge His floor, gathering the wheat into His garner, and burning up the chaff with unquenchable fire" *(Matt. 3:12)*.

"There is none other name under heaven given among men, whereby we must be saved" *(Acts 4:12)*.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" *(John 3:36)*.

How different the answer of the Jewish or Gentile Christian to the question, what then?

"After the Christian's tears,
After his fights and fears,
After his weary cross,
All things below but loss—
What then?

Oh! then—a holy calm,
Resting on Jesus' arm,
Oh! then—a deeper love
For the pure home above.

"After this holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above—
What then?

Oh! then—work for him,
Perishing souls to win,
Then Jesus' presence near,
Death's darkest hour to cheer.

"And when the work is done,
When the last soul is won,
When Jesus' love and power
Bring the expected hour—
What then?

Oh! then—the crown is given!
Oh! then—the rest in Heaven!
Endless life, in endless day,
Sin and sorrow passed away."

Tract Ministry, Berachah Church, 1608 W. Allegheny Avenue, Philadelphia, Pa.

AN EPOCHAL PERIOD IN HUMAN HISTORY

The greatest period in human history up to that time were the three and one-half years covering Christ's earthly ministry—from His own baptism at Jordan to the Church's baptism at Jerusalem,—for out of it have grown the moulding events of an entire dispensation.

But may we not be at the threshold of another epochal period, greater even than the former? Many "signs" seem to point in this direction, in consequence of which there is a widespread growing expectancy of some coming event of transcendent importance.

Says the "World's Evangelical Alliance" of London, in its recently issued annual invitation to the Universal Week of Prayer:

"Evidences that our Divine Lord is preparing some new thing for us, and that He is about to display His power and to manifest Himself to the Church, it may be in Person, encourage us to unite in prayer."

What a profoundly significant statement! And it challenges attention, not alone for what it says, but because appended to it are the signatures of bishops and archbishops, moderators of assemblies and presidents of councils, men whose names command respect and compel attention.

Three and one-half years! But do we realize that we are at the very threshold of the 1900th anniversary years of this period, and that these three and one-half years immediately ahead may possibly witness events of all but unparalleled character in human history? Should not the Church go down before God as it has **never** gone down before Him? Should not the Week of Prayer, and the Watch Night preceding, and the Ten Days Prayer Season (Dec. 31 to Jan. 9) embracing both Watch Night and the Week of Prayer, be observed by the whole Church in confession of sin and in "supplications, prayers, intercessions, and giving of thanks for all men"? "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth" *(I Tim. 2:1-6)*.

The world in bondage waited forty centuries for its promised Redeemer, **but He came!** Israel in bondage waited forty decades for the promised Deliverer, **but He came!** And Simeon waited perchance forty years or more to see the promised Anointed One, **but He came!**

"The Lord is **not** slack concerning His promise," and therefore the promised "Desire of all nations" **is coming again!** But in the meantime the "longsuffering" of God (as in the days of Noah) is delaying Christ's Coming because God is "not willing that any should perish, **but that all should come to repentance"** *(II Peter 3:9)*. Oh, that the Church might seize upon its extended opportunity, and that the three and one-half years just ahead might witness such a redeeming of time on the part of the Church and such a turning to God on the part of the world as has never before been known!

Pray for Revival!

IDENTIFIED WITH CHRIST

Rom. 6:10, 11

J. Gregory Mantle, in *The Christian*

The great teaching of this chapter is that of identification with the Lord Jesus Christ in His death and in His risen and glorified life, tenets peculiar to Christianity. You will find in non-Christian faiths the idea of death to the fleshly self as the end of the human and the beginning of a Divine life, but that thought has never worked out in practice; it has never been realized in action, either intellectually or morally, because there has not been coupled with it this great doctrine of identification with a person. The burden of the prayers made to Buddha at the pagodas is this: "Make me as good as you are; make me as gentle as you are; make me as holy as you are." But patience, gentleness and holiness only become possible in that we are identified with our crucified but risen and ascended Lord. It is noticeable that in this chapter the Apostle over and over again uses the words, "Know ye not". In verse 3; "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death"? In the sixth verse we have: "Knowing this, that our old man is crucified with Him"; and at the beginning of the seventh chapter: "Know ye not"? How anxious Paul was that Christians should know these things, for the truths are so profound, so marvelous, and have such a wonderful influence upon life, revolutionizing it, transforming it, turning defeat into victory, weakness into strength, gloom into gladness and glory, and changing death into life.

Paul felt that the great thing was to know these wonderful truths. If we do not know them how can we live in their power? We may have these wonderful truths in the letters of the New Testament, but of what value is that if we do not know them? We discovered electricity and other wonderful things after centuries of ignorance of them. We have many wonderful truths in our Bible. May God help us to utilize them, so that we may be identified with our crucified, risen and ascended Lord.

"RECKONING"

In considering this subject I would suggest four lines of reckoning. We have to reckon on the fact of death, then the fact of the fellowship of death; the fact of the continuity of death, then of the realization of death.

(1) The fact of death. If I am going to reckon myself dead with Christ—that is what this wonderful chapter puts forth—if I am to rest my faith unwaveringly and without any hesitation, I must remind myself of the glorious truth that Jesus Christ took this sinful nature of ours; and that this body of sin, our old unregenerate nature, was condemned and executed in His death on the Cross. Romans 8:3 has helped me perhaps more than any other passage in relation to this great truth. Our Lord took this flesh of sin to the only place where it could for all time be cured from its disease, and He delivered us from the power of it. "Cursed is every one that hangeth upon a tree". The flesh of sin is, therefore, in the sight of God an accursed thing. Am I, therefore, going to fondle it, or pamper it, when Jesus has taken it to the Cross? Do we ever say to self: "Thou must be improved"? There is no healing medicine for the flesh: "Thou sinful self, thou hateful thing, which breakest out in pride, in passion, in jealousy, in indolence, in self-consciousness and a thousand hateful forms, I put thee where God has put thee." And there is the secret of victory. We must reckon on this glorious fact that in the death of Christ we died to sin, that He appeared once to put away sin, Whose sin? Not His own, for He was the sinless One. For our sins He suffered; and it is our privilege to say, each one: "I reckon myself dead to sin because I identified myself by an act of daring faith with Christ."

(2) The fellowship of death. Read the fourth and eighth verses of this chapter in conjunction. What a magnificent contrast that is, at the end of the fifth chapter, between the first and the last Adam. Every living soul is identified with either one or the other; lost in the one or saved in the other; defeated in the one or victorious in the other. All that happened to Christ as head of the new race happened in the purpose of God to us. When He hung upon the cross I hung there in the purpose of God; and we must say to ourselves: "I died with Christ; I was planted with Him 'in the likeness of His death'." Our relationship with the first Adam is not a relationship of choice; we are born in sin, but our relationship with the second Adam is a matter of choice; and the outcome of it is that we are to bear sweet and luscious fruit to the glory of Christ's Name. We can make it possible for Him to express His life, beauty and winsomeness, and victory; and how He longs for men and women in whom He may do this!

RESURRECTION GLORY

But there is not only, as it were, a stream of death running through the chapter; there is the resurrection, the Easter glory. On the other side of the Cross, joy and gladness. Read in the fourth verse: "Like as Christ was raised up from the dead by the glory of the Father". More glory gathers about the Cross than at any other period in His life. His first salutation after leaving the tomb was: "All hail"! Of Him it is written "Death hath no more dominion over Him". He left those yards of linen grave clothes undisturbed in all their windings, not carefully folded up, as we thought when we were younger. I do not wonder that those who looked into the sepulcher saw the greatness of the miracle. Ought we not to leave behind us the old life? I am alive in the risen, victorious, indissoluble life of my risen Lord; the glory of that Easter morn is mine! We cannot think of that for five minutes without being glad, and saying "Good-by" to sorrowing and sighing. Buried with Christ! Raised with Him! What is there left for me to do? "Surely to cease from struggling and strife". By His glory He will give us a glorious resurrection if we will only let Him do it.

(3) The continuity of death. The R. V. gives "once" in verse 5 as "once for all". It has disheartened me at times to find those who professed conversion falling back. All our dealings with God are dealings for eternity. Do not let us play at identification with Christ or trifle with these tremendously solemn truths, remembering that it is written: "If any man shall draw back, My soul hath no pleasure in him". As old leaves are shed from plants by the cutting off of the supply of nourishment, so may everything in our life that is not of Christ be eliminated and cut off.

(4) The realization of death. God graciously honors the faith of those who trust in Jesus, who enter into the fellowship of His death, so that many who were once deep down in sin can now pass by the public houses and other places that formerly tempted them, without the least desire to go in. God can do these things for all. Why am I authorized to reckon on these glorious facts? Because God does it. He reckons me to be dead to the world and living to Christ, and I am going to reckon myself where God puts me. Just as Abraham, when he "believed", literally said "Amen" to God, so may we all say "Amen" to Him.

—*Triumphs of Faith.*

GOD'S TRANSFORMATION

A. B. Simpson

"Whereas thou hast been forsaken and hated, I will make thee a joy *(Is. 60:15)*.

God loves to take the most lost of men, and make them the most magnificent memorials of His redeeming love and power. He loves to take the victims of Satan's hate, and the lives that have been the most fearful examples of his power to destroy, and to use them to illustrate, and illuminate, the possibilities of Divine mercy, and the "new creations" of the Holy Spirit.

He loves to take the things in our own lives that have been the worst, the hardest, and the most hostile to God, and to transform them, so that we shall be the opposites of our former selves.

The sweetest spirits are made out of the most stormy and self-willed; the mightiest faith is created out of a wilderness of doubts and fears, and the Divinest love is transformed out of stony hearts of hate and selfishness.

The Grace of God is equal to the most uncongenial temperaments, to the most unfavorable circumstances; and its glory is to transform a curse into blessing, and show to men and angels of ages yet to come, that "where sin abounded, grace did much more abound".

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A Thrilling Story of the Conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of the Life and Liberty Truth Campaign and European Fellowship, London.*

Chapter 5

(Continued from the October number.)

One of the most thickly populated districts of South East London is known as "The Borough". Celebrated Authors and Preachers have made the mean streets and slum dwellings famous by their realistic portrayal of living characters in their day and generation. Here Dickens found plenty to write about; Cruden, whose name will ever be remembered in connection with his Concordance, lived in poverty in "The Borough". Rowland Hill, C. H. Spurgeon, and others, found "fishing" for souls a very encouraging and successful business for their Master among the multitudes of South East London. One night I strolled through Trinity Square, (Dickens knew every inch of it). Its historical old Church and statue of King Alfred looked very imposing.

I wanted a house. The young men of the city were on my heart for prayer. "Lord, give me a house", I cried, as I walked up and down the Square. Then I observed the words: "To Let" on Number 43. I stood in front of it, counted the floors, and basement. Then I walked away thinking, meditating, and seeking Divine wisdom.

I had been helped by reading the Life of General Havelock, one of our great soldiers who had saved India from disaster. He was a man who spent much time in prayer. He arose early every day to pray about his military plans and other matters. He gathered around him a company of praying soldiers. They were nick-named "Havelock's Saints". But they won the praise and admiration of the whole world for their bravery, and for the victories they achieved.

"Lord, give us a band of young business-men like that", I prayed, as I quietly paced around the Square. "Let us have the spirit of Havelock's Saints; men who will be soldiers on the commercial battle-field, which is surrounded by foes on all sides".

Within four days the house was secured, furniture ordered, and public notices sent forth inviting young men to attend Free Evening Bible Lectures and Classes of various kinds to equip them for Christian Service. It was named "Havelock House", and I hoped that within three years I would be able to demonstrate what could be done by young men who were engaged in business during the day time, and who would voluntarily give up their spare evenings to study and for the active service of Evangelism in the great City. All would be welcome. Interdenominational meant "All one in Christ Jesus". We determined to stand for the whole Bible and pray for the whole city.

Soon many Christian young men came and entered into the work with enthusiasm that fully repaid me for time and strength thrown into it.

Among well-known Bible Teachers that supported the Institute were Dr. F. B. Meyer, (one of our best friends); Dr. Charles Inwood; Geo. E. Morgan, M. A. (then Editor of "The Christian"), Dr. J. Mountain, Rev. J. P. Clarke, (of the "Life of Faith",) William Olney; Evan Roberts; Rev. Charles Pummell, (trained under C. H. Spurgeon) a gifted Bible Teacher whom students presented with an illuminated address at the close of seven years labour at Havelock House. Dr. A. C. Dixon invited the students to Spurgeon's Tabernacle during his pastorate. He publicly thanked God for such a fine body of soul-winners, who labored with their hands, and gave all their spare time in Study and Evangelization in the great City. "Let us give them a Thank Offering to-night", he exclaimed, and immediately the stewards took up a liberal collection. My ambition was to arouse the Churches to encourage their young men in definite Bible Study and practical Evangelism, also to stir up Home-Missionary Societies to make sacrifices on behalf of young men who found it hard to stand the tests of the Commercial world.

Little did I dream that the three years would be extended to thirteen, and that over four hundred young men would take advantage of the Lectures, Training Classes, and Evangelization. One young man was with us for three years, another for five years.

The financial support for carrying on the London work, came in largely through Evangelistic Missions, conducted in company with Mr. William Olney in churches through Great Britain.

As funds came in, we were enabled to extend the work in London. A large Gospel wagon of our own design was built. It was original inside and out. The interior was large enough to seat twenty people, and had sleeping accomodation for two students. Outside, a dozen could occupy the platform hinged to the side of the car. The design has since been copied by others, and we rejoice that our humble efforts stirred up interest in Gospel Wagons, and special cars for open-air work. Another valuable acquisition to the work was a tent, which we used for many summers in thickly populated London districts.

Our young men rendered noble service. Some traveled long distances, paying all their expenses themselves, and helping as directed by our General Secretary. To hear these students pray was indeed an inspiration. I will only mention one of these campaigns in order to give you some idea as to how the services were appreciated. At Wandsworth, a densely populated district of London, we witnessed the hand of God mightily at work. At the close of the service, the Committee gave us a neatly framed letter of appreciation which hangs in my study today. It reads as follows:

Garratt Lane Mission, Wandsworth, London.
September 29th, 1907.

Dear Mr. Johnson:

We desire both for ourselves and also on behalf of our Mission Committee to thank you and all the friends from Havelock House, very heartily for the splendid work carried on at the Tent Mission at Garratt Lane during August. We do thank God for all that He enabled you to accomplish at that time, and we are sure that as the days go by, the many who confessed Christ will be constantly praising God for His love in sending you to the neighborhood, and will be praying that you may see further abundant harvests in the days to come.

Yours very sincerely,
Richard Pigott,
Herbert W. Warsfold,
Bernard Hennell.

Some of our students, who had been impressed by Mrs. Spencer Johnson's writings, requested that she should be invited to give a series of Bible readings on "Power for Daily Living," etc. She gladly consented, and the Word of God was made powerful by the Holy Spirit. This resulted in personal dealing with some who had peculiar difficulties in commercial life. The need of personal instruction, and of helping students in their individual trials and perplexities became very apparent. It was decided to adopt the plan regularly. Appointments were made to suit each student. The tutors took their share in this personal work, and testimonies from those who have gone abroad in the Master's service, reach us now, telling how this individual instruction and advice laid the foundation for practical Christian service.

Mrs. Spencer Johnson helped the work in many ways. Living on the spot when needed amid the rough conditions of the neighborhood and the home. All luxuries were rigidly avoided. The House was run on a very economical basis, and every effort put forth to cut down expenses to a minimum.

One Department of the Young Men's Institute was "The Slum Boys' Club". This tested and proved the students, some of the boys were well-known to the police. When we first opened the rooms much damage was done to the furniture. One boy secretly got down in the basement and set fire to some rubbish. He afterwards confessed that he was anxious to see the Fire Brigade dash up, and put it out. On another occasion a bunch of mischievous ones procured some sausages, and during the absence of the Secretary cooked them over a stove on an old dust pan. Patience and perseverance did wonders! The Love of Calvary melted hard hearts. When the Great War needed volunteers, these rough and ready lads sprang up and obeyed the Call. With God's Word in their pockets, they went forth "standing on the promises". Today some lie buried in the Battle fields of Flanders.

(Continued in next issue.)

"HE SAID IT"

JAMES H. BROOKES

Napoleon was once reviewing his troops near Paris. The horse on which he sat was restive, and the Emperor having thoughtlessly dropped the reins from his hand in the eagerness of giving a command, the spirited animal bounded away, and the rider was in danger of being hurled to the ground. A young private, standing in the lines, leaped forward, and seizing the bridle saved his beloved commander from a fall. The Emperor, glancing at him, said in his quick, abrupt way, "Thank you, captain." The private, knowing the peculiarities of his chieftain, looked up with a smile and asked, "Of what regiment sire?" "Of my guards," answered Napoleon, and instantly galloped to another part of the field. The young soldier laid down his musket with the remark, "Whoever will may carry that gun; I am through with it," and proceeded at once to join a group of officers who stood conversing at a little distance. One of them, a general, observing his self-possessed approach, angrily said, "What is this insolent fellow doing here?" "This insolent fellow," answered the young soldier, looking the other steadily in the eye, "is a captain of the guards." "Why, man," responded the officer, "you are insane; why do you speak thus?" **"He said it,"** replied the soldier, pointing to the Emperor who was far down the lines. "I beg your pardon, Captain," politely returned the general, "I was not aware of your promotion."

In the application of the story it is important to remember that when **"he said it,"** there was nothing whatever to indicate the sudden passage of the young soldier from the ranks to a position of honor, except the word of the Emperor. Doubtless he felt glad as he laid down his musket, but he was not promoted because he felt glad; he felt glad because he was promoted. The truth is he was not thinking of his feelings, nor of his worthiness, nor of his unworthiness, but only of the promise of Napoleon, and trusting in that promise he was happy. To those looking on the outward appearance, as even the Prophet Samuel was disposed to do when seeking a king *(I Sam. 16:7)* he was still a private, dressed in the coarse, rough garb of a common soldier. No epaulettes adorned his shoulders, no silken sash circled his waist, no sword dangled at his side, no badge of distinction glittered on his breast, no brilliant uniform decked his person. He seemed precisely like the thousands who were standing in the lines to be inspected as "food for powder," and after awhile to sleep in nameless graves; but in the bold assertion of his dignity, he could meet all the sneers of his comrades and all the scoffs of his superiors with the ready reply, **"He said it."**

Such is faith's triumphant answer to every accusation, every doubt, every fear. The troubled sinner, aroused to see that his body is but food for worms, and his soul fit fuel for the flames, has heard the precious word, "The Son of Man is come to seek and to save that which was lost" *(Luke 19:10)*; "Him that cometh unto Me I will in no wise cast out" *(John 6:37)*; "He that believeth on Me **hath** everlasting life" *(John 6:47)*; "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" *(I John 3:2)*. This is enough. He is led by the Holy Spirit to accept as true, and true for himself, the promises of the Gospel; and he knows by the testimony of the Saviour; who cannot lie, that he has passed out of death into life. His life for the present is hid with Christ in God, but he also knows that when Christ, who is his life, shall appear, he too shall appear in the glory exalted above the angels. Hence, amid the temptation of the world, the humiliating displays of the flesh, and the wiles of the devil, he is ready always to give an answer to every man that asketh a reason of the hope that is in him by pointing upward, and exclaiming, "He said it," **"He** said it."—*Grace and Truth.*

WHAT IS A CALL?

William Carey said his first call was an open Bible before an open map of the world.

Robert Morrison faced the question of his life-work in a heroic manner. "Jesus, I give myself to Thy service. Where shall I serve? When I view the field, I perceive that by far the greater part is entirely without laborers, or at least has but here and there one or two, while there are thousands crowded in one corner. My desire is to engage where laborers are most wanted".

Bishop Tucker, of Uganda, left a secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom wandering homeless on a stormy night in a dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go and save them".

James Gilmour, of Mongolia, decided the question of his field of labor by the logic of common sense. "Is the kingdom a harvest field? Then I thought it reasonable to seek work where the need was greatest and the workers fewest".—*Union Missionary Movement.*

A DANGEROUS DRIFT

No more arrogant and self-complacent figure stalks along the highways of religious thought in the twentieth century than the system that calls itself Modern Criticism. There is a breezy optimism, a youthful cocksureness, a cool and contemptuous air of holding a right of way across the entire road, that commends itself to the multitude as evidence of truth and authority. Evidences are not wanting, however, that some who belong to the modern crowd see the perilous drift of the movement. The setting aside of the Bible is a rejection of the God who reveals in the Bible His will. The growing depreciation of the Divine Book, of its reliability and sufficiency and authority, is bound to widen the gulf between men and God, between human thought, feeling and will and Jesus Christ, who declared that the Scripture could not be broken. The leaders of the new theology, the new criticism, the new ethics, drew their character, their ideals, their noble spirit, their Christian life from the old theology. We shall see what manner of men and what type of Church life their vaunted improvements and substitutes will produce.—*Christian Observer.*

"HE KNOWS, HE CARES"

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street, to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself, and was willing to supply it."

It is almost an illustration of prayer. We go to God, asking certain things. We need not be afraid that we shall not get all we need. Our needs are much more numerous than we ourselves are conscious of. But in His experienced wisdom, He knows that wherefor we ought to ask even better than we do ourselves, and in the richness of His fatherly love, He supplies the known and the unknown lack. —*Onward.*

AN INVINCIBLE VICTOR

When the Roman emperor threatened St. Chrysostom with banishment if he continued a Christian, he said, "You cannot banish me, for the world is my Father's house, and you cannot banish me from that." "I will slay you," said the emperor. "That you cannot do, for my life is hid with Christ in God." "I will take away your treasures." "That is impossible, for my treasure is in Heaven." "I will drive you away from men, and you shall have no friend left." "Nay, you cannot, for I have a Friend from whom you cannot separate me."

Missionary Department

GENTILE SECTION

A WORD FROM JOHN KOVALCHUCK

We pass on to our readers the following brief communication addressed to Pastor O. R. Palmer by missionary John Kovalchuck, since it gives a bit of light upon the missionary situation in the district in which he is laboring. We trust our readers are remembering him before the Lord in prayer.—*Editor.*

Malkowieze, Poland,
Oct. 14, 1926.

DEAR BROTHER:

Your letter of September 15th received. I also received the money which the office sent me. This help came just in time when greatly needed, as it takes much money for necessary things at first until we are settled. Our Brother Siderowich with whom we decided to stay for some time is completing the building of his house, with two rooms and a hall for meeting. There is a small group of believers here and the need of a meeting place is great. Many towns and villages are around the place and we are trying to reach as many as we can. On every side we meet many souls who are interested in the Gospel news and who ask us to come and preach to them. Ten days ago a lady came from the Capital of this District with a letter from a group of believers urging me to go and preach to them and help them. I promised to go to them as often as I can. I thank the Lord for sending me here. I am

Yours for Christ,
J. KOVALCHUCK.

TRACT WORK IN BULGARIA

If any Christian worker in Europe knows the value of tract work, it is Paul L. Mishkoff, Moody Bible Institute graduate and in charge of our missionary and colportage work in Bulgaria. He has just sent over for inspection copies of the following splendid tracts and books:—

"Pilgrim's Progress", part 2, 192 pages; "Jesus is Coming," W. E. Blackstone, 322 pages; "Nuggets of Gold," Roy G. Robinson, 16 pages; "The Work That Wins," 32 pages; "Looking to Jesus," A. C. L., 24 pages; "What Think Ye of Christ?" Gladkoff, 176 pages; "All is in the Blood," J. T. Bougher; "Tell Me Again the Old Story," Mrs. Iva H. Downing, 24 pages; "Our God and His Universe," W. E. Blackstone, 30 pages; "Wonderful Things about Our Lord Jesus," Bougher, 32 pages; "On Life's Threshold," Charles Wagner, 80 pages; "How Shall We Know Him?" W. E. Blackstone, 32 pages; "Is Jesus the True Messiah?" Klegerman, 16 pages.

Authors Supplied the Funds

And Brother Mishkoff writes that he is sending samples "in order to show you what we have done during July and August, 1926. Thousands of tracts and books were printed. We are now supplied with sound Christian literature, and it will be a great help for our Evangelistic meetings. **The funds for publishing were sent by the authors.** No other Christian mission in Bulgaria has published so many tracts and books. People from all parts of the country appeal to us for such literature. Thank God, we now have it to give to them. Pray for us."

Atheistic Literature Plentiful

When our readers see what gifts the authors have made it may awaken a desire in their hearts to have a tangible share in this vital ministry by prayer and gifts. The present supply must shortly be replaced, and ought to be added to constantly. A flood of atheistic literature pours over this and other countries. The Bible and spiritual literature must be supplied to counteract its pernicious influence. Training the minds of Europe's millions either for or against God is part of the continual warfare between the Holy Spirit and Satan. We imagine it requires but little pleading to get funds for the literature disseminated by the cults and isms with which we are all familiar. Let us pray and labor that books and tracts like the above may spread as freely.

NORMAN J. SMITH.

THE TRACT MINISTRY

Our friends here in America probably have a very inadequate idea of the blessed tract and booklet ministry carried on by our missionaries in several European countries. This work has expanded quietly but surely, and is so evidently recognized and used of God that it is worthy of a place in your prayer stewardship.

You know, of course, how our brethren or "The Light to the East" Mission and Bible School at Wernigerode are sending the Bible and Concordance into Russia at a cost of $2 for the two books. They write under date of October 8th, saying the special shipment of 500 Concordances into the Ukraine, Southern Russia, has already gone beyond the Russian frontier, and say they expect any day acknowledgment of their receipt by the brethren.

You will be interested to know that while this Bible and Concordance mailing is still going on they have translated several blessed English books—"which our Russian brethren are extremely thankful for"—Torrey's "How Can We Lead Souls to Christ?" Moody's "Profit and Gain by the Study of the Bible," and Smyth's "The Apostle Paul, His Life and His Epistles."

Read, Rejoice and Then Pray

The brethren write: "We are sending you a copy of each for you to show to friends. May they help us to translate many more of such fine and useful books written by American holy men.

"As to the printing of Bibles in Russia, we greatly rejoice, and thank God that this has now become possible. It is true, though, that **a long time must elapse** before all the need and the requests of thousands of brethren in Russia can be satisfied. **Many of them will not be able to pay the price** a Bible costs there,—probably much higher than in Germany. For this reason we will have for a long time to come to dispatch our Bibles and New Testaments as gifts. May God help us to do it. **We are grateful for every one who is willing to lend a helping hand.**

"A copy of the new Bible printed at Leningrad will be sent you as soon as possible. At present we are forwarding you only one Bible, in thin paper, which you will be able to show to friends as you travel."

W. L. JACK.

RUSSIAN EVANGELICAL LITERATURE FROM FINLAND

We have a very busy man in Helsingfors. Missionary journeys down to Latvia and Esthonia are not uncommon, and only recently he has made a journey up into the Archangel district and on to Lapland itself. The accompanying picture shows some of the Laplanders whom he met, and there were many Russian refugees, as well.

Preaching by Correspondence

In addition to the evangelistic labors in Finland, Latvia, Esthonia and now into Lapland also, our Brother Dobrinin has been doing a large amount of preaching through the mail. His last letter tells of estimated quantities totaling 12,000 books of 35 different titles, and these were sent to Finland, Esthonia, Latvia, Poland, the United States, Canada, Roumania, China, France, Bulgaria, Czechoslovakia and Brazil,—in fact, wherever he could reach the refugees from Russia, with whom he has worked out a very heavy and blessed missionary correspondence. The free distribution has included 10,000 small tracts, 250 Bibles and 500 New Testaments.

Numerous expressions of thanks have been received by our Brother Dobrinin, two examples being quoted in his letter:—

"DEAR BROTHER DOBRININ:—

"We are overjoyed on receiving your very good books. Sincerely and deeply we thank God and you for your blessed work. Your literature produces great influence on our people. With gladness we avail ourselves of your supply. Your literature is for us as heavenly manna.—*Y. M——ny.*"

"I am very glad you have such valuable and useful spiritual literature. We are glad that we may enrich ourselves by your spiritual tracts. We pray for the effectual use of the printed Word.—*S. L.*

NORMAN J. SMITH.

MISSIONARY JOURNEY TO LAPLAND

Helsingfors, Sept. 16.

DEAR BRETHREN IN THE LORD:

It is a pleasure for me to inform you about my trip to the Northern Arctic Ocean. The decision to go to that far-away and wild country was not easy, as I had much work at hand and my health was not so good. However, I decided not to miss this unique opportunity of preaching the Gospel to the Russians and other nationalities inhabiting that land.

Our destination was Petsamo, formerly belonging to Russia and under Archangel. It was annexed to Finland seven years ago. The only way to reach Petsamo is through Norwegian territory, as the Finnish road is not yet finished. We traveled 1000 km. by rail, 425 km. by motor, 80 km. by river and 125 km. by steamer along the northern coast of Norway and Finland. Our total distance on land and water was 3200 km. (A kilometer is nearly 7/11 of a mile.)

The motor was repeatedly put on rafts, and our boat had often to be drawn long distances by land, passing waterfalls. Food and quarters were left much to want. Partly through wild country, with herds of reindeer, a few bears, mountains up to 600 meters high and rocky, covered with fog. The sun we did not see at all, though in summer this is the "land of the never-setting sun." A violent storm tossed our little steamer as a feather on the billows; the deck was constantly swept by the sea. I had the misfortune to be seasick, but, lying there on the deck, I was reminded of the Apostle Paul and the great difficulties he encountered in his travels. I prayed and felt blessed in spirit. There, at the mercy of the elements, I realized in a deeper sense the vanity of everything earthly. On the way back it stormed again. I prepared myself to suffer, but, strange enough, was not sick this time.

THESE LAPS GREETED MISSIONARY DOBRININ.

Spiritual Results of the Trip

Several hundred copies of the Holy Scripture and several thousand tracts were distributed. I conversed with the people about salvation, entered into spiritual contact with them and hope to be able to continue by letter. Beside providing the people on our way with spiritual literature, I arranged for furnishing the same to a widespread population of Russians living far away from our road.

Here is a never-to-be-forgotten incident. We were sitting in a house at Petsamo. The storm was still raging, trying to force its way into our hut through the cracks around the windows. I talk with a departing Russian fisherman about the love of Christ. He listens astonished, and wonders how it happened that a real Russian (you must remember they are living in Finland now.) should have found the way to them among the Fins and Norwegians in their cold and foggy solitude. I explain that quite unexpectedly the Lord Jesus sent me to preach the Gospel to them. I talked of the bright spiritual life of Christ, that in their Northern souls the Southern Sun of Christ might go up. There seems to be much he does not understand.

Although professed Christians, they are almost untouched by Christianity, fighting hard as they do for their existence. I try to explain to him that Christ loves him and will loose the fettered soul with His pardoning grace and will make them happy for eternity, and will even bless their earthly life in this barren country.

I see a ray of light in his face,—he is beginning to dimly see something, and suddenly begins to thank me as only a simple Russian soul can do. I hand him some spiritual literature for himself, for his village and for other villages. He faithfully promises to pass on everything further to other people. Then others enter our room and prevent us from praying. I followed this young man with my thoughts and prayers, that he who had been so touched might belong to Christ. May the Lord of the Harvest give growth to this seed.

In Koltakogas, or Boris-Gleb

It is the last waterfall before the sea. Here we meet Russian Lapps. A Russian saint, Triphon, left them a self-constructed chapel. Close by another Russian church is standing, built by the last Greek Orthodox Mission. The church is now closed and there is no priest. The people christen the children themselves. The population consists of fishermen, such as you hear of in Russian stories, "without stump or house." Here it is almost a fact, and no story.

I notice a girl hanging up some bunches of a sort of plant. I inquire what it might be, believing it to be some rare plant or other, but am told that it is hay! No horses, no cows, no pasture, no woods,—only mighty rocks closing in around the village, close to the Finnish-Norwegian border.

I could not understand how people can live in those leaking huts in winter, which is already drawing near in these regions, with as much as fifty feet of snow in some places and the thermometer down to 50 degrees centigrade. Fish have become scantier, and there is no market for them. Inside the houses you see playing cards and home-made tobacco. The existence of dogs says that you have to be on the watch for your neighbor. I asked them how they managed to live;—they answered that they fight it out day for day. It is a clever, sharp people, but with pale and worn-out faces. I have never seen such poverty before.

Serving the Lord in the Northland

Thank the Lord together with me, dear brethren, for the opportunity offered me to hold a meeting and have some conversations in this village of inner and outer darkness. I gathered the people, young and old, in one of the huts. The Englishman I accompanied on this trip came, too. I began the meeting with prayers, and then translated the message of the Englishman on the love of God as best I could with my little knowledge of English. He then went away and I continued the meeting, sang several evangelical songs, and then I asked one of them to read out of the Lapp New Testament I had with me. They had not seen a Lapp New Testament for about twenty years, and were astonished, as well as glad. Then I continued to read and preach in Russian. The Lapps understand Russian very well, and often talk it. I spoke about the remission of sins, new birth, eternal life as the gift of God by the cross and resurrection. I conclude by saying that, if spiritually healed, they will also receive a better earthly life from the Lord. Instead of the miserable villages the Lord would provide better ones; the place of tobacco and cards would be taken by the Word of God.

Plans for Future Service by Mail

I distributed Bibles, tracts and hymn books, and they promised to forward them to other similar villages. I noted many addresses and left mine. I asked them to gather together at times and read the New Testament. Then we prayed together. The people were extremely grateful and touched by the Word of God. Only one, the owner of the hut, remained untouched. This was somewhat natural, seeing he owned a horse (for carrying the luggage of travelers) and was esteemed a wealthy and prosperous man,—who finds it so difficult to enter the Kingdom of Heaven.

I was the first missionary to whom it was granted by the grace of God to preach there the pure Gospel of the redeeming love of Christ, though its history dates back several hundred years. It is now dying out. As autumn was drawing near and we had much work waiting us, we were compelled to hastily begin our return journey.

On the way back we had further opportunity of distributing the Scriptures in Lapland. May the Gospel's light brighten the shores of the Arctic Ocean.

If it should be possible for you (D. V.) to send a little help to this poor village, Boris-Gleb, you would do a great beneficence. These people are literally dying out of starvation and because of the late revolutions and wars. I have you all in my daily prayers, and also the work which is allotted to you by the Lord. Yours truly in the Lord.

A. DOBRININ.

THE SPIRIT OF AWAKENING IN BULGARIA

We praise our Lord for the signs of the movings of the Holy Spirit which are evident throughout all the land. From all parts of the country news is coming of a spiritual awakening. Joyous tidings are reaching our Headquarters of the reaping of a rich harvest of souls. A wave of conviction and soul-saving sweeps over our evangelistic meetings. All this is very encouraging and should serve as a call to our friends and supporters to pray that such gracious outpourings may be witnessed in every village, town, and city throughout the land. The devil is always at work, hence the need for continuous aggressive work by the children of God.

The temperance movement in Bulgaria is popularized and widely extended. The saloons in the large villages, namely: Karlookovo, Pethovo, Levochovo, Chokmanovo, and Arda are already closed since September 19th of this year, by referendum. The same is done in Shiroka-laka and Derokoy. The results are wonderful. In all these villages the temperance cause won the victory. In the last village, Derekoy with 2,000 inhabitants, only fourteen have voted for the saloon. Two other villages have announced their intention of doing so in a few weeks. It is interesting to state the fact that the Orthodox Greek Church is looking upon this movement as a purely Evangelical movement, and there is some truth in it. Praise God for this great success! We may now hope for a nation-wide campaign for a Dry Bulgaria.

Thousands of these villages have never seen a Bible and do not know even their own religion, that of the Orthodox Greek Church. Hundreds of those living in the villages are as ignorant of true Christianity as the people of Africa. On the other hand, the state church in some places appears to be turning to the Bible, and a new spirit is rising in the country. People are finding it is a great mistake to turn away from Christianity altogether. They are learning that Christianity is the spring of morality, and that they cannot have morality without it. We had open-air meetings in many villages when about 200 people listened to the Gospel, without the slightest interruption. Such a thing was almost unheard of before. We must provide these villages with Bibles and New Testaments. We have many cases where the reading of the Bible alone, without any preacher or sermon, has called forth repentance, deep spiritual interest, conversions, and taking down the icons from the walls.

Mrs. Tsveta Mechenova, one of our Bible women, writes that she has made 183 visitations, spoke to 1,611 persons during the month of September. Two hundred and twenty-three children attended her Sunday School, and 176 women were present in the thirteen women's meetings she held during this same month. She also visited two villages, namely, Pavlovo and Krasno Selo, speaking to over 500 persons at an open-air meeting, distributing 526 tracts, six copies of "Pilgrim's Progress." She added: "As they listened to the Gospel, tears streamed down the faces of some for the message touched their hearts. Some requested prayer."

This is just a typical report as to how the life-giving Seed is scattered in Bulgaria. The day is just breaking and the people need the light of the Gospel. May the Lord prompt His people to invest in this blessed work; it becomes here increasingly interesting. The Lord gives us occasional conclusive evidences that He is working, and we are glad to be here as messengers of the King of kings.

I have just returned from distributing food to the needy Refugees. It is heart-breaking work. We have hundreds of these destitute people to feed, clothe and care for. If the present conditions continue, we shall soon double the number. We have never seen such terrible misery like this. The condition of the Refugees in Petrick, Nevrokop is more terrible. Thus is it also in Kavakly, Stanimaka, and in the villages around Haskovo and in every place where there are Refugees. Every day refugees are dying and we do not have any means of helping them, unless help comes from an outside source.

We are under a roof, but what about all these destitute people—women and children—lying under the blue sky. And what will be their condition when the rain or snow is falling? There are hundreds of refugee families living only on bread, and that of the worst kind. Hundreds of children have never seen milk, butter, or cheese. They live and die without hope, and without God.

We ask your continued fellowship in prayer. When one is weary in body and mind with the burden of others' need, such blessed promises as "Cast thy burden upon the Lord and He will sustain thee", bring wondrous peace and rest to the soul.

Please pray for us. We need your prayers.

I am in the best of bonds, very sincerely yours,

PAUL L. MISHKOFF.

RUSSIAN TRACT TRANSLATION

In Germany last year I met a very lovely elderly lady who is so deeply interested in the Russian refugees that she quite laid her burden on my own heart. In her personal visitation she comes upon many who are not only in dire need of food and clothing, but who are in danger of losing their faith,—some, indeed, who still sit in darkness. And how beautifully she aids them in a quiet way. Her letter explains:—

"You will not misunderstand me if I come again, begging you not to forget D's Russian colony. I hope God has mercifully forwarded the letter I wrote after receiving your fifty dollars. So you know what joy, what wonderful help this gift brought. I still believe that the best way to help the educated Russian people, often so intelligent, is to give them the possibility of work.

"One of them, Mr. S., formerly a well-known diplomat, is living now in the greatest poverty, with his boy of sixteen. It is touching to see how he is trying to earn their living by translating commercial papers. He beautifully translated a splendid religious pamphlet. When I brought him thirty marks from your fifty dollars, tears came into his eyes, and he said that his faith in God's providence had been stirred by this.

"Even a very clever old lady, seventy years of age, from St. Petersburg's highest aristocracy, is trying to win her living by badly paid lessons. She was blessed and quite revived by translating another pamphlet, written by a Swiss Christian, which clearly shows the radical difference between Christ's social teaching and that of some present-day teachers.

"The Russian educated emigrants are poor indeed. They have no fatherland, no future, no money,—and so very few leaders in religion. Generally they love Christ as the tender, forgiving Saviour, who will not ask for virtues they did not receive by nature. They have never been taught that to come to Jesus is to come to the Eternal Light, to be willing to let Him show us our sins before He can forgive and cleanse them. . . . If only one could clearly show these dear people that Christ wants to give them strength and inspiration for a godly life and is not standing apart from life.

"I am now 72 years old; how long will I be able to help my dear compatriots? I have learned to understand their souls and to treat them with caution. Oh, how I pray that the Lord may bring home to my dear brethren in America willingness to help me for a little time still. I would so gladly write short articles myself, in a way they could understand without being hurt, and translate them. They believe in my unselfish motives.

The pamphlets we translate are all forwarded to Pastor Jack, in Wernigerode, who promises to print them as soon as they are able.

In my Christian Love, Yours sincerely,

BARONESS K.

I wish the readers of "The European Harvest Field" might understand how this dear Christian woman gives to the friends she knows so well just the tract which is good for their special need, but instead of handing it out to them as we give out tracts, she asks that they translate it into the Russian. They cannot fail to receive the precious Word intended for their souls, and then, too, they receive,—if she has it to give,—a little money to make their miserable existence a little more bearable. In plain English, she is able to set their starvation back a bit. And we,—what shall we do to aid in her sweet ministry in the Name of a merciful Saviour? Prayer will help her, and so, too, will money.

NORMAN J. SMITH.

VICTORY THROUGH THE WORD

Jesus repelled every assault of the Tempter by saying "It is written". In the Christians' armory there are weapons of offense as well as defense. Faith may be a shield, but the Word of God is a sword, double-edged to cut both ways. When Satan tried his hand at quoting Scripture and said, "It is written", the Master replied, "It is written **again**".

In order to vanquish Satan by means of the Word, one must know the Word. There is the science and art of spiritual swordsmanship. A novice is helpless in the presence of the foe. A sword must be grasped by the hilt instead of the blade. There is the cut and thrust as well as the parry. Practice promotes proficiency. David had had some experience with the sword of Goliath and when he needed a weapon, he took it from Abimelech the priest, saying, "There is none like that: give it me" *(I Sam. 21:9).—F. W. Farr.*

SOULS CALLING FOR SPIRITUAL HELP

Helsingfors, Sept. 28.

Our Russian meetings in Helsingfors are not large. The reactionary and narrow-minded Greek Orthodox colony of Russians withhold the people from coming to us, and on the whole there is little or no seeking for the truth among the Russian emigrants here. Their spiritual level is steadily sinking.

There are some, however, who although not coming to the meetings, visit you at home. The other day an old rich Orthodox appeared. He confessed dreadful sins, that have ruined the family life. The next day his wife appeared as well, and literally said, with tears in her eyes: "We are as sheep without a shepherd. Would you be so kind and help us." I am confronted with such open confessions that I feel quite perplexed. I read out of God's Word to her and gave some spiritual advice. Further, I am asked as an Evangelist to become mediator between them. But with my 38 years I feel too young for such matters.

During the time that these people came to our meetings their lives were purer, but after leaving off from the meetings they have been shipwrecked, as they say themselves,—these strict Greek Catholics, our opponents. There are other similar cases, which drew such people readily to come and see us at home. By the grace of the Lord we are able to be as small lightships in a sinful world. May the Lord grant us persistence and faithfulness.

A Periodical for Russian Believers

This matter has long been on my mind, for the believers are in great need of spiritual education. Besides, far-spread groups of believers are difficult to reach. The best way to touch them, not only in Finland, but in other countries as well, is by print.

In all humbleness I dare to say that I believe the Lord has given me a certain gift for spiritual literary work, and I have also acquired some experience in this during the eighteen years of my faith life. To regularly print a paper is unthinkable, because of the expense, which cannot now be borne by the impoverished Russians. I now purpose to edit a paper by duplicator, "Roneo." It will be largely my own work. I intend to explore the rich English sources at my disposition, and to translate them into our Russian. The few existing Russian spiritual papers do not supply the needs of our believers. Some sad incidents among the Russian believers in many places have caused me to hasten with the realization of this plan. Otherwise my missionary work will be handicapped and new converts will run the risk of being unhealthy spiritually. It will be my pleasure to send you this work regularly for your observation.

Periodical Journey to Esthonia and Latvia

The brethren are calling and waiting for me there. With all my heart I wish to go to them. Nevertheless, circumstances in the Lord's work compel me to remain here. I will take the first possible opportunity to comply with their request.

Lord Radstock Now in Finland

We just had with him a blessed meeting. He will start soon to England.

Accept my heartiest Greetings and prayerful best wishes. Yours truly in the Lord. A. Dobrinin.

AN APPRECIATION OF THE MAGAZINE

Among the many words of appreciation of the magazine that reach us constantly the following communication addressed to Pastor O. R. Palmer is indeed to be appreciated beyond expression:

Dear Pastor Palmer:

I am sending Mr. A. Steele $1.00 for the **"European Harvest Field"**, and dear Sir, I wanted you to know that I am doing it because I told you I could not keep it up, but have done without the usual amount of food for one week to be able to get the dollar saved to send for the paper, but this is the last time I can do it. I am frail, am 79 years old and nearly to the end of the road. It is a grand paper. I watch for its coming, it leads me nearer to God. I pray much for the work you are engaged in. Dear Mr. Palmer, forgive me for taking so much of your precious time; it seems you are the only one that I can make free to write to.

Yours in the faith,
Mrs. ———

We sincerely thank the Lord for the kind and encouraging words concerning the magazine, so heartily expressed in this communication, and trust it may continue to be made a great blessing to our sister, as well as to all our readers. We appreciate, beyond expression, the interest of our sister in the work in which we are engaged and in the magazine. May the Lord graciously bless her.

A PERSONAL TESTIMONY

New York, N. Y.
Oct. 19th, 1926.

Ever since I was saved, I cherished one great hope,—that of preaching the Gospel. I am therefore exceedingly happy to entertain the thought of leaving for Roumania toward the end of this month (D. V.). However, things of that nature do not just happen, for there is a life, a call, a preparation, and a great many decisions behind it, all of which I shall boil down to a few sentences.

I was born and reared in Switzerland. In my early boyhood days, I was led to muse upon the things of God as they were revealed in nature. Especially the mountains about me seemed to impress me with the fact that **God is.** I lost my mother at the age of five, and had to work my way through High School. Besides, I rather dreaded to go home because it was a place in which "squabbles" were almost a daily occurrence. These things often caused me to meditate, and raised the question in me, "Why am I?" "To what purpose do I exist?" Besides, I noticed an ever-increasing longing for peace and a dreadful loneliness when I was alone.

But thanks be unto God, who solved all these problems for me between Christmas 1919 and New Year of 1920, when He saved me. I read in the Word of God, "All things were created by **Him,** and **for Him,"** and the joy of the Lord filled my heart, and immediately I had a strong desire to serve Him in His vineyard. After studying the Word for more than two years for about an hour every day without the help of a teacher, the Lord led me to the Moody Bible Institute, where I was privileged to study for three years, and graduate from its missionary course.

For some years I have considered the Slavonic field, and God has opened to me a Field that is great and needy indeed,—the Roumanian harvest-field. I am indeed grateful to the Lord for this opening, after having waited upon Him for a long time, realizing that "God worketh for him who waiteth for Him."

I heartily commend the **American-European Fellowship,** the workers as well as the Field itself, to all earnest intercessors

Your's least,
Fred. Stettler.

A WORD ABOUT MR. MARTCINKOVSKY

In the September number of the magazine there appeared an article about the work of Mr. V. Martcinkovsky from the pen of Miss Margaret Griffith, who is quite well acquainted with him and his work. We are happy to be able to state that several hundred dollars have been received for his work in response to this article, and to follow up that article by the following brief word by the same writer.—*Editor.*

A Well-Known Christian of Europe Writes a Booklet on the Second Coming of Our Lord.

Our readers remember the article in regard to Mr. V. Martcinkovsky and his work in the October issue of the magazine.

He has written recently that he will speak at the World Conference on Jewish Missions in Warsaw in April, 1927.

He says there were great and permanent results from the Denmark World's Student Conference. A report of this Conference and one in Finland will appear later.

Prof. Martcinkovsky is again in Prague writing and teaching. He is most grateful for your help and thanks each donor.

At present he is writing a booklet on "Christ's Return" to prepare the brethren and sisters for the Lord's Return. A prominent scientist, who came to Prague from Russia, only a few weeks ago, whom Mr. Martcinkovsky visited, said that the subject of the Lord's Return is of special interest to many in Russia at this time. Will you pray earnestly that all this much-needed literature may be greatly blessed to every reader.

Mr. Martcinkovsky expects to remain in Poland during April and May of next year. On previous visits, he has met with some of the University students and now, as the opening is much greater, this ought to be made a matter of special prayer.

Miss Margaret Griffith.

Missionary Department

JEWISH SECTION

A COMMUNICATION FROM MR. FOWLER TO THE EDITOR

We are greatly delighted to pass on to our readers the following informational and interesting communication from our dear brother, Arthur B. Fowler, who is laboring most faithfully and acceptably in connection with the Radost Bible School and the work in Poland. We trust its reading may create a deeper prayer interest, as well as lead to larger and more sacrificial giving. The Radost Bible School offers a splendid opportunity for the investment of the Lord's funds by His faithful stewards. We ask our readers to continually remember the entire school, with the workers and students, before the Lord in earnest prayer.—*Editor.*

Radost near Warsaw November 1, 1926.

DEAR BROTHER HOTTEL:

Today is "All-Saints' Day" one of the chief holidays in Poland and we have given our young people the day free from school-work, and so I shall have an opportunity to catch up my correspondence. I am reminded that since the opening of school, I have not kept our American friends in close touch with our work and I feel guilty, in a way; but my conscience is clear for I have been working up to the limit of my strength, doing the duties that seemed closest at hand, and resting in the consciousness that our Lord knoweth our frame; He remembereth that we are dust. I believe that He so plans our work that a Christian, who rests in Him need never fret because of multiplied needs of service knowing that the Lord intends us to be in just one place at one time. If He had desired more, He would have created us differently. Please do not think that I am preaching a lazy man's "Gospel". I am simply emphasizing a truth that busy men like you and me (if you will permit me to mention myself in your class) are sometimes tempted to forget. When the devil can't keep us from being busy in the Lord's work, he sometimes tries to kill us by putting on us burdens that the Lord never intended us to carry.

Thirty Students, Six Nationalities

We have thirty students of whom twenty-five are taking the regular course and five are partial students, doing as much of the school work as they can in connection with their secular service. Fourteen are doing second year (Senior) work and sixteen are Juniors. We are giving a two-year course for the first time this year. Eighteen of our students are young men, twelve are young women. Ten are Ukrainian, nine are Jewish, seven are German, two are Polish, and one each White Russian and Bohemian.

Many Tongues, But Not Babel

To begin at the end, as we often do over here, I will tell you about yesterday. When I came here last Spring, I found the stable inhabited by seven or eight people besides the horse. It was quite close to the house and closer to our unsanitary sanitary arrangements. We have since built a barn for our horse and our future cows, and lately have been remodeling the stable and an adjoining room into a class-room or chapel about 32′ x 11′. The new room has five large windows, a platform at one end and a small coal-stove and is, to our simple minds, very attractive. During the summer we had our Sunday worship on our front porch, and since cooler weather set in we have been holding our meetings in our dining-room. Generally about forty were in attendance and the room was full. Day before yesterday the last work was done on our chapel and we had intended to dedicate it in a few days after the ceiling and floor should be thoroughly dried. Yesterday morning however, the Lord put it into the minds of quite a few of our neighbors to come to worship with us and with only forty minutes' warning we moved benches into the new room, started a fire and held the dedicatory services. There were about seventy persons present, comfortably filling the new room, and we had a very happy service of worship and of praise. Words of prayer and exhortation were spoken in Russian, Polish, German, Yiddish, Hebrew and English, so due respect was paid to the arrangements made at Babel. It is beautiful to me however to see that when the Lord puts joy into His children's hearts, they can rejoice together in spite of lack of perfect understanding of each other's words; but when people are sore at each other, Babel spells confusion.

It is to me a beautiful illustration of how the Lord is giving us opportunity to serve Him to the limit of our capacity, that when we had just our dining-room, He sent us just enough people to fill it, and when our new chapel was ready, though we were not quite ready to open it, He sent us more people and we had to open up. In a similar way, He ministers to our needs. Twice during the past month, we came to the end of the cash on hand, but in each case we remained without money for less than a day for God heard our prayer and the new remittances or gifts came. I can imagine a scoffer remarking, "That was no answer to prayer for the gift was on its way and would have arrived at the same date even if you hadn't prayed for it". Of course the true reply is, that our God knows about our needs before they occur and our prayers before they are uttered and He often starts answers on their way before the prayer is uttered so that the one who needs will not be kept waiting too long. "The Lord is our shepherd, We shall not want".

Lecture Tour Suggested for Mr. Lester

Mr. Lester, our capable helper about the place, has not been mentioned by name in my letters but he is an important feature of our institution. A typical American, for many years, he came to know the Lord only a few years ago, and has come here because he felt that he could and would do something for the Lord in the foreign field; though he had not had a great deal of schooling in books and is past the age at which a person can easily pick up a new language, especially a language where they call pincers SZCZYPCZYKI. The young people here all love him and call him "Grandpa" and he is not only a valuable helper, but a radiant influence in our school. He does not wholly approve of the way things are done in Europe and has many remarks to make about the "European system." I suggest that when he returns to America he go on a tour with two lectures, one "Innocents Abroad" and the other "How they do things in Europe". He knows and loves the Lord and his influence and his prayers are meaning much, I believe, in the light of eternity.

Learning English in Four Months

Brother Gitlin and I are doing the bulk of the teaching. He teaches the Juniors three hours a day and the Seniors one hour and I have the Seniors three hours and the Juniors one. Owing to the facts that our students have no common language, and that there are some American helpers, and that the English language has a rich spiritual literature, we give the Juniors an intensive course in English for the first three months, and it is wonderful how quickly they get a working knowledge of the language. After four weeks of school we began having our Sunday evening meeting in English and these beginners who a month before knew not a word of English gave their Christian testimonies in English. Of course they made many amusing mistakes, but I think their simple testimonies made the angels happier than some eloquent sermons would.

Young Converts Beaten or Arrested

I must be careful about making comparisons between our young people here and American young people lest I give a false impression. I made some such comparisons in a recent letter and one of my friends who saw the letter in the **"European Harvest Field"** wrote to me, "I believe you have soured on America, so to speak, judging by the tone of your last letter". In my reply, I said, "I have never longed for America more than I do here and I have been often tempted to run away home, but with all that said, I cannot help seeing that the luxuries which we have in America have taken away the godliness from most of our people. I cannot help comparing the fine simple faith of many of the young people here with the carnality of many young people at home whom I love. Practically every young person in this house knows what it means to suffer persecution for Jesus' sake, and they are daily witnessing wherever there is opportunity. They are frequently arrested or threatened or beaten, and many of them have been driven from their homes but they take it all joyfully and go on sowing the precious seed. See Deuteronomy 32:15, and 8:10-20, and Amos 6 for the result of too much comfort and luxury."

I have not soured on America. You don't know how much I love my native land. I love it next to my own heavenly country toward which I am sojourning, but because I love America so well, I would that I could cry so that all America would hear, "Happy is that

people whose God is the Lord". I am glad that our coins say, "In God we trust" but I remember that He says, "If any man love the world, the love of the Father is not in him".

Pays His Respects to H. G. Wells

Some of my friends who are teaching in theological seminaries and who know my modest attainments would be amused to hear about my courses in "Unsystematic theology" and "Church history as I think it occurred". I have this advantage over H. G. Wells and some others in imagining what ancient life was like, viz. that I believe what God has revealed in His Word to be sober history and I believe that with all my ignorance, I can give my students a clearer idea of how things were before the time of Moses than can H. G. W. or some other "historians" who think that the Bible represents Israel's attempts to discover God. N. B. For above mentioned professors. Genesis is not a part of church history!

Needing Much, Yet Untroubled

Many of my friends ask about our definite needs. I will mention two or three. Our barn cost about $600. when finally completed and painted, and I paid for it out of school funds but am carrying this amount as a debt, hoping that the Lord will lay it upon the heart of some of His children to buy the barn for us. I remember some University buildings which bore an inscription in Latin, "To the glory of God and for the increase of learning". I believe that this motto could be just as appropriately placed upon our little barn. (You see I am more practical than sentimental). Remodeling the stable into a chapel and class-room cost less than $200. If someone wants a chapel dedicated to their memory they may have it, if that dedication will not interfere with the previous one to the glory of God. We could use many things, but we are not troubled about things, not even about living quarters for an American missionary family. God will provide in His own good time. Please pray for us that we may be faithful. Pray that the Lord may come quickly. Pray that we may be guided in all the personal problems which we strive daily to solve. Pray that the Word of the Lord may have free course and be glorified. Pray that the Church may awake to the opportunities in Central Europe before it is too late.

Sincerely,

ARTHUR B. FOWLER.

These Jews go to a river bank and carefully empty their pockets on their New Year's Day, signifying their desire to clear sin out of their lives. Poor men! That is as close as they come to forgiveness.

"THE POLISH HELL"

Dr. Robert Weltsch, writing in the New Palestine, says: "It is well known that no less than one million Polish Jews are facing a perfectly hopeless future." Meyer W. Weisgal, managing editor of the "New Palestine", has just sent a cablegram from Poland to his journal, describing the dreadful conditions prevailing in Polish Jewry. He says:

"I have visited Warsaw and a dozen small towns. The conditions are appalling. The real situation baffles description. The starvation, the hopelessness, the destitution, the utter collapse of trade under excessive and unjust taxation have created conditions which are beyond human imagination. Sanitary conditions are inhuman. Half-naked children of between five and six go begging in the streets for their fathers and mothers. * * The relief is ineffective and will never cope with the situation. Huge national action is essential. One million Jews are ready to leave for Palestine today if given the opportunity—which is the only solution of the problem of Polish Jewry. Dante's Inferno does not compare with the Polish hell."

What does God mean by permitting such a situation among the three million Jews of Poland? Palestine must not be swamped. The means for removing this great mass of suffering humanity are not at hand. Must they starve to death within reach of the bursting granaries of Europe and America? Is God placing the Christianity of the world on trial? Is he testing these Jews with some special purpose in view?—*The Sunday School Times.*

"PRAYER-WARRIORS"

Wanted: Prayer-warriors who will help us gain spiritual victories in our great undertaking at the Radost Bible School in Poland. Our work there has expanded in every direction in a most remarkable manner under our Lord's guiding hand. Students of the Word who wish to train at our school are turned away because of lack of accommodations. Due to our lack of room, and an already overloaded working-staff, we must also pass by, for the present, the wonderful opportunities that confront us constantly to develop our work along other lines than Bible School Training. For instance, there is a crying need for some provision for the fallen; the outcasts; the discouraged; (Christians ostracized from home circle and society because of their stand) inquirers into the way of salvation; and so forth. Just one week's visit at Radost will reveal the glorious privileges of witnessing that come to both students and teachers as visitors pour in from time to time with their problems.

Very recent news from our beloved Brother Fowler, is to the effect that "the spirit in the school is splendid. There are approximately thirty students enrolled. Just think of it, thirty very promising Christian workers of several nationalities, including Jewish young men and women! In a few brief years this "training station" of the Lord's has outgrown its quarters to such an extent that it has become imperative to remodel the stable and place in it a class-room and chapel. All we can say is, "It is marvelous in our eyes!" But Satan is not unmindful of all this. If there is one place on which he concentrates his attacks, it is upon a Bible School. He attacks Radost ferociously. It is **our duty,** however, to enter into spiritual warfare and in the Name of the Lord Jesus Christ and His finished work pray against this **great hinderer.**

Friends of Radost will not fail us in this crucial hour, we believe, for we are depending on them to **pray through.** When this is done, we know that every need of Radost will be met, both spiritual and material. There may be those who would like to know the definite needs of Radost, that is, the equipment for the School, and so forth, and if so, a brief word of inquiry addressed to 704 Schaff Building, will receive prompt attention.

During the 110 years' existence of the American Bible Society, it has circulated 174,121,599 volumes of Scripture in more than 237 languages and dialects, and in sixteen languages and systems for the blind. During 1925 the Society distributed over two and a half million more copies of the Bible than it did in 1924. The greatest demand for the Christian Bible last year came from the Chinese, where nearly five-million volumes were obtained from the China Agency of the Society.—*Selected.*

Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade, will they not go for Jesus? They even risk life amid eternal snows, are there no heroes for the Cross?—*Selected.*